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# Olive Trees

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VOL. XXXII

JANUARY, 1918

No. 1

A MONTHLY MISSIONARY JOURNAL

Published by The Board of Foreign

Missions of the Synod of the Re-

formed Presbyterian Church of North

America in the interest of Mission Work

## Ye Have Not Passed this Way Heretofore

Subscription Price = One Dollar a Year

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RESERVE STORAGE

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RESERVE STORAGE

# OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE  
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF  
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK  
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

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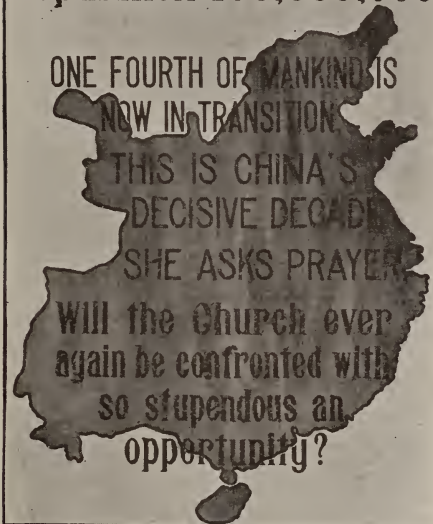
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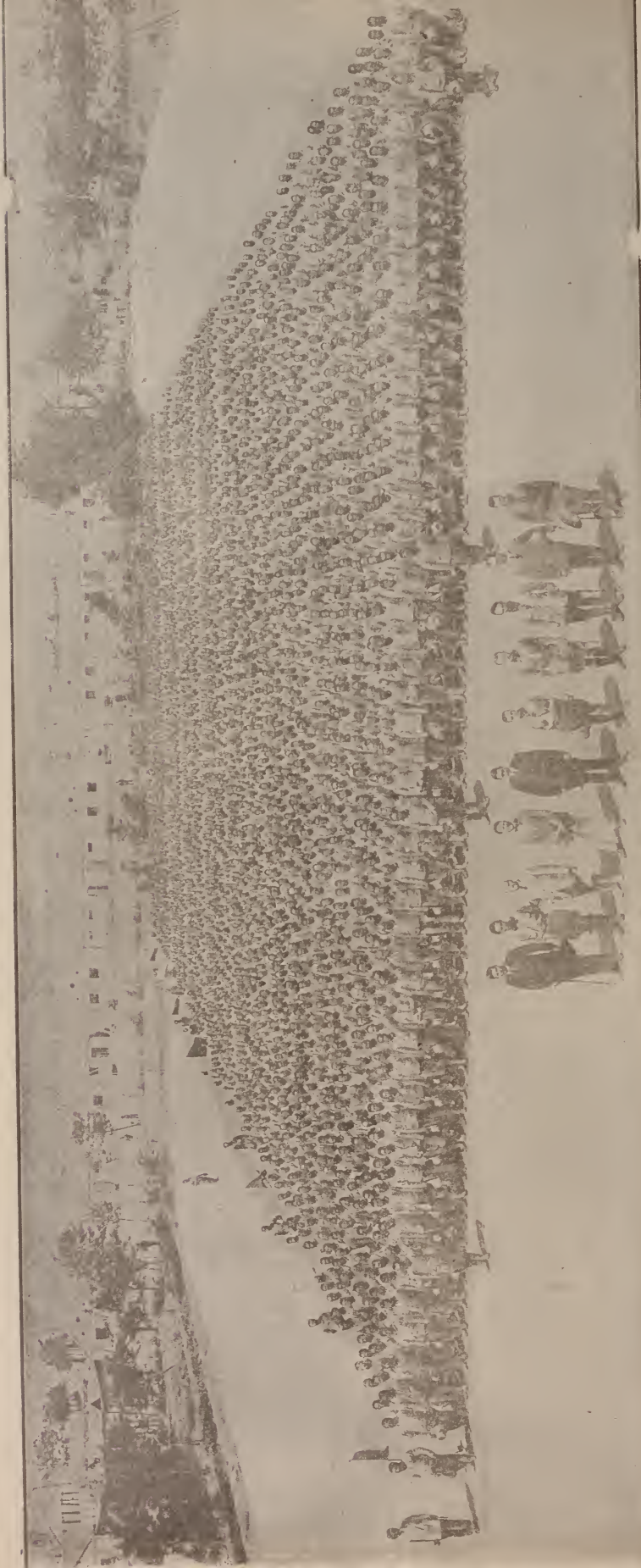
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# CHINA

Population 400,000,000



WHAT IS OUR RESPONSE ?



DR. JAMES F. COOPER AND HIS 3003 CHINESE COOLIES SETTING OUT FOR FRANCE

The page could not be stretched to take in quite all this remarkable picture. But all the people are in. The scene is at Wei Hai Wei, the British base in China, just before sailing of the party. Dr Cooper is the fifth from the left in the front row.—*The Missionary Herald*.

This is one group of the tens of thousands of Chinese Coolies who are being sent to France to work back of the lines in road and railroad construction. Dr. Cooper has been loaned to the British Army for the duration of the War by the American Board. He goes as medical and spiritual adviser to these men who are strangers in a strange land. He has received the rank of Lieutenant.



R. M. SOMMERVILLE, D.D.      MRS. R. M. SOMMERVILLE  
 DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXII

JANUARY, 1918

No. 1

## EDITORIALS

We wish all our readers a very Happy and Joyous New Year in Jesus Christ.

There is no other source of joy and happiness. If we are in Him and He in us, we will have true joy, but there will also be sadness and sympathy on account of the present conditions in the world. Jesus Christ does supply our every need so that we can even rejoice in tribulations (not for them) but our hearts must long for the time when men everywhere will yield to Him.

It is fitting that we should start the New Year with special prayer, not that the week of prayer will suffice, but in order that the year started with special prayer may be a special year of "supplication, crying and tears."

We hope all will read slowly and with prayer the short article on prayer by Dr. Northcote Deck in this issue. We are anxious for the speedy overthrow of the strongholds of the Kaiser and the Devil (and when we read of the doings under the authority and sanction of the Kaiser we almost think he has outdeviled the Devil). How are these strongholds to be overthrown? Admiral Beatty, the hero of the North Sea engagement, said that victory would not come to the Allies until they got on their knees. Paul tells us that we have the weapons that

are mighty to the pulling down of strongholds. Are we using them as we ought?

Most of us who are grown up have spent whole nights watching and praying by the bedside of a sick friend. How many of us have spent nights watching and praying for a sick world?

Our renewals are coming in slowly. We know that a personal letter counts more than a general appeal, but we hoped our friends would respond to the appeal this year when they realize the time and money necessary to send out a hundred or so personal letters, and we think we will not be disappointed.

Almost every renewal that comes brings greetings and kindly words. We will quote a few: "I greatly enjoy reading this missionary journal. It contains *so many* interesting items." "Enclosed please find one dollar to renew my subscription to OLIVE TREES for 1918. It is always a most welcome visitor to me. Yours for its continued success." "Enclosed find check for myself and for someone else that you know will be glad to have the magazine."

LET US HEAR FROM ALL SOON.

Dr. F. M. Wilson, corresponding secretary of our Foreign Mission Board officially visited our College and Seminary lately.

At the college he addressed the students a number of times in chapel and in their prayer-meetings and had many personal interviews with the students. His visit was much appreciated and much good is expected.

A short account of his visit to the Seminary is given from the pen of Mr. Alvin Smith, who is a second year man in our Seminary.

### THE QUIET HOUR.

On Wednesday morning, December 5th, the professors and students of the Seminary were honored with a visit from Dr. F. M. Wilson, corresponding secretary of the Foreign Mission Board. As this was the regular time for the weekly prayer-meeting, the hour was turned over to Dr. Wilson, who gave a most helpful message to all on the subject of "Personal Devotions" or "The Quiet Hour." The following notes gleaned from Dr. Wilson's discourse should prove beneficial in their suggestions to the reader.

"The war has brought about a situation that severely tries the faith of man. It is hard for one to be optimistic today in the face of all the dark clouds of evil hanging over the world. It is hard for anyone to smile now, who has lost his home and has been bereaved of loved ones (and the number of such is legion) unless his vision of the sustaining love of Jesus Christ is kept clear.

There is a challenge in the present crisis which calls for all the strength of faith that can be had. It is a challenge to Christians in general and to Christian Ministers in particular. There is but one way to have this calm assurance and poise that is needed, and that is to go to the unfailing source—Jesus Christ. The guarantee of spiritual strength and buoyancy

lies in regular personal communion with the Saviour. Some call this period the Morning Watch and others The Quiet Hour. Christ himself set an example to all those who would be effectual workers for God, by taking time to withdraw from the world and be alone with God. Today as always one needs a period of seclusion—not solitude, but seclusion from the world, which in itself opens the door of communion with God. It is a good habit which we are slow to learn, that of listening to God, letting Him speak to us in meditation upon His word.

We know from individual experience that such communion is indispensable to effective service, but it will be helpful to hear the testimony of men whom God has used so mightily. Martin Luther said "To have prayed well is to have studied well." "Three things make a divine: prayer, meditation, and temptation." The great Bushnell said "I could not preach for three weeks if I did not regularly take time for personal devotion. Robert Murray McCheyne when informed of any great task that he is to perform or speech that he is to deliver goes first of all to God for guidance and strength. "If you do not pray, God will probably lay you aside from your ministry, as he did me, to teach you to pray. Get your text from God, your thoughts, our words." (McCheyne).

Now one may have a clear conscience as to his duty on this matter and not have the will to carry it out. The only way to get results is to arrange for a definite time each day to be spent according to a definite program of Bible Study and Devotions.

The minister is naturally looked to for comfort and strength in trouble; and soon when American blood begins to flow freely in France, they must be prepared to give comfort as never before. Those who receive strength in daily communion will be able to meet the crisis. After all, the minister is not a fountain but a vessel to carry the life-giving water from

the fountains; and the vessel must be capacious and above all, clean. The period of personal devotion is a time to replenish the supply.

This is not an argument for communion with Christ, for every one realizes the need of it. It is rather the statement of a privilege. No argument is needed to persuade one to talk with his dearest friends—how much less it should be needed for us to commune with the Friend Closer Than A Brother.”

Rev. Elmer Russell who was present at this time testified to the inspiration he had received from Dr. Wilson's message, and emphasized the truth of it as he had labored in different fields since leaving the Seminary.

### A ONE-MINUTE SERMON.

God—The Greatest Lover.

So Loved—The Greatest Degree.

The World—The Greatest Company.

Then He Gave—The Greatest Act.

His Only Begotten Son—The Greatest Gift.

That Whosoever—The Greatest Opportunity.

Believeth—The Greatest Simplicity.

In Him—The Greatest Attraction.

Should not Perish—The Greatest Promise.

But—The Greatest Difference.

Have—The Greatest Certainty.

Everlasting Life — The Greatest Possession.

—From *The First Presbyterian*.

### CHINA—NEW AND OLD.

The Governor of Shantung has forbidden parents to bind the feet of their daughters in future. Any girl between the ages of 14 and 18, whose feet are already bound will be compelled to unbind them again, and parents will be severely punished if caught binding their daughters' feet in future.

Chinese ladies are coming to the fore as lecturers and organizers; a Mrs. Li, Mrs. Wan and Mrs. Chang have just formed a "Three Virtue Society," which meets once a month at the Shanghai Y. M. C. A.; over 100 members are enrolled.

It is also interesting to notice Chinese ladies accompanying their husbands on the hills walking side by side and not in the rear as the old China is advancing.

An opium smuggler on his way from Tsingtau to Shanghai, with a quantity of opium hidden in some egg boxes, was found on the steamer by his fellow-passengers, and handed over to the customs authorities on his arrival at Shanghai.—*M. R. of T. W.*

## IN A WAR HOSPITAL IN LONDON.

By NURSE WALLWIN.

Charlie was leader in the ward, and if any Tommy objected to Charlie's philosophy of life he was apt to be the target for ridicule.

It was Sabbath morning. Some of the boys were writing home, others were dreaming of it. Charlie became restless.

"Say, Mac, switch on the music."

Mac was nearest the gramophone. He fumbled among the records. He ventured "The Chimes." At the finish the ward was unusually still.

"No more of that, boy," said Charlie, "some lively little one-step." Mac satisfied him.

After two or three of them some brave man asked for "Abide With Me." Immediately Charlie singled him out. "Give the little boy his hymn; he wants his mamma." The man took it back. "Put on anything you like."

The hours wore on, Charlie setting the tone of the day, no one strong enough to oppose, although many of them were sick for something else.

In the afternoon a boy was brought into the ward, apparently in a serious condition. It was doubtful if he would be seventeen. His head was bandaged and he was very weak. He paid little attention to the chatter of the ward until after they started the music again.

"Say," he said weakly, "put on that hymn about the green pastures and—the valley—of shadows."

Mac fumbled uncertainly; he decided, however, that the boy should have his wish.

"What hymn is that, Pete?" he asked.

Pete watched Charlie out of the corner of his eye. "I don't just remember."

The man who had asked earlier for the hymn ventured to suggest it was the "Shepherd Song."

"Can't you find it?" called the lad, tossing on his bed.

Mac scratched his head, and thought

he ought to know that; there was something about "still waters," too.

Charlie did not seem to heed them; he was intent upon the ceiling above his head. No one knew that he recognized this "kid" as the one who had crawled into "No man's land," and, risking everything, dragged him back to the stretcher bearers.

Pete became a little braver.

"It isn't a hymn; it is from the Bible."

"Why, yes; it is a psalm," replied Mac. He looked over the records, to see if by any chance it were there. He never remembered seeing it, but all of that kind were at the bottom, seldom disturbed.

The Sister came to the boy; he was becoming delirious, and called for his mother. She tried to quiet him, but he shouted, "I want the hymn; won't anyone say the hymn? Where is mother? She will say it for me."

Mac looked at Pete. "Do you know it? Can't you say it?"

Pete started wrong—he could not remember the beginning. The boy was calling louder; the Sister went for a hypo needle.

Charlie raised himself upon one shoulder.

"Say, isn't there anyone in this here room can say the 23d Psalm?"

There was dead silence; the boys looked uneasy. What was Charlie going to start? It was a shame, and the kid so ill.

A voice broke the silence, rich, full and deep, "The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake."

And on—"Yea, though I walk through the valley of the shadow of death"—Charlie's voice was breaking.

The boy was quiet now, and his restless arms were folded across his breast. "And I will dwell in the house of the Lord forever."—*The Christian Guardian* (Quoted by *Presbyterian Record*).



## SPECIAL ARTICLES

STAFFORD YOUNG PEOPLE'S  
METHODS OF RAISING MONEY  
FOR MISSIONS.

During the past Young People's year, a special effort was made among the Stafford Young People to raise money for Missions. Nearly all our young people are tithers, consequently their tithe was coming into the church. But as the congregation is small we had little left for Missions after home expenses were paid. We wanted to have a larger part in the support of our representatives in the Mission field. It was suggested that we adopt the plans long used in some societies of a Mission subscription list. The plan was for each one to subscribe so much per week, the amount to be paid in during the year. A goodly sum was raised.

But we were not satisfied with this for more or less in this fund came from our tithe. It was suggested that we add to this a "Sacrifice Fund." This was to be made up of money which represented some sacrifice. At the end of the year the members had enjoyed fewer sodas, ices, less candy and had worn some garments a little longer than they intended, but at the end of the year there was over \$28 in this fund for the support of a child in China in one of our schools, with the hope this child may one day be a teacher or preacher in China, giving the Gospel to China in our stead. Sodas and ices and candies perish with the using, but the sacrifices made during the past year will reach away to heaven for eternity. We think it a plan worth while, and we are trying it again this year. We intend to keep on until our representative is through school and giving the Gospel to others. Several young people have testified to the real joy they are getting

out of it. It is voluntary, cheerful giving, and "The Lord loveth a cheerful giver."

Another plan used was a demonstration of patriotism as well as of interest in Christ's Kingdom. We tried to "Do our bit," by planting and harvesting a crop of potatoes, on an unused plot of ground at the back of the church lot. The proceeds, although not large, are for the Lord's work; part at home and part abroad.

We have enjoyed raising money for the Lord's work in the ways mentioned, in addition to our tithe, and we commend it to others. If every Young People's Society in the church would do as well there would be enough for two more married missionaries.

J. D. EDGAR.

## GET SOMEBODY ELSE.

The Lord had a job for me, but I had  
so much to do,  
I said: "You get somebody else—or,  
wait till I get through."  
I don't know how the Lord came out,  
but He seemed to get along—  
But I felt kind o' sneaking like—  
knowed I'd done God wrong—  
One day I needed the Lord, needed  
him myself—needed Him right  
away—  
And He never answered me at all, but  
I could hear Him say—  
Down in my accusin' heart—"Nigger,  
Ise got too much to do;  
You get somebody else, or wait until  
I get through."  
Now, when the Lord He have a job  
for me, I never tries to shirk,  
I drops what I have on hand and does  
the good Lord's work;  
And my affairs can run along, or wait  
till I get through,  
Nobody else can do the job that God's  
marked out for you.

—Paul Laurence Dunbar in *Presbyterian Record*.

## PRAYER IN THE MISSION FIELD.

*"The Weapons of Our Warfare Are Strongholds?"—2 Corinthians  
x. 4.*

By DR. NORTHCOTE DECK,  
Aola, Solomon Islands.

In a recent battle in Europe a strong position had to be taken. The enemy's lines were so defended by trenches, parapets and barbed wire that any assault, however determined, must have failed. However brave the attackers might have been, not a man would have reached the enemy's trenches alive. It was quite impossible for the place to be taken by infantry assault. But the attacking general had collected large numbers of artillery, firing the most powerfully explosive shells. With this excessive strength of massed artillery a continuous fire was kept up for sixty hours on the one objective, until trenches were blown in, palisades thrown down and wire entanglements torn to pieces.

Then, when the artillery had done its work, the waiting troops were at last able to go up "every man straight before him," and to capture the position with comparatively little loss. What had been absolutely impossible to them before had been made possible by the sustained fire of the artillery.

This is an instructive picture of spiritual warfare. There are positions of the adversary that cannot be stormed or starved. There are defenses that are impregnable. There are obstructions which effectually bar the progress of the most devoted members of God's great missionary army. Before such can possibly succeed the sustained and continuous fire of *the artillery of prayer* is necessary. Nothing else can take its place. Nothing will avail till this has done its work.

Too often, in the absence of prevailing prayer, the assault is made and

precious lives are sacrificed, time is lost, and all efforts are in vain; not because God is unfaithful, or the servant not devoted, but because the artillery of prayer has been lacking, and no breach has been made in the enemy's defenses. Many defeats and tragedies come to mind where, after brave efforts, often for years, teachers have barely escaped with their lives, and where, though bright prospects and brighter hopes once prevailed, nothing now remains but the ruins of little churches and there is no present prospect of advance.

Why has the assault failed in these places? Why have precious souls been passing out, while the bread of life was at their gates and while in other districts hundreds of heathen are passing from death unto life? Why has God's Word thus apparently failed in its effect after long years of effort? There seems one main answer. These devoted soldiers of the Cross have been leading the assault without adequate support. Some of them have had to advance almost alone against the entrenchments of the enemy. They have not been sufficiently served by the artillery of prayer. The breach which should have been made with the dynamic power of intercession has not been made.

### A WAR OF MUNITIONS.

This holy war is a war of munitions, and of these there has too often been a tragical shortage. "To your tents, O Israel," has too often been sounded in the Church's ears, while the cry of the great Captain of our Salvation still rings out: "Ye that are the Lord's remembrances, take ye no rest, and give Him no rest" (Is. lxii. 6, R. V.). These wild outposts of God's everlasting empire may rise or fall and pass unnoticed, but I believe that we may find in them vital object lessons in spiritual warfare. Would that the Church at home might learn such lessons, and ensure that no more of God's pioneers in the regions beyond should need to advance to the attack without

more adequate support, that no more devoted soldiers of the Cross should need to dash themselves in vain against the Edoms of the enemy. Would that, through the sustained artillery fire of prevailing prayer, the walls might be caused to "fall down flat," that every man might go up straight before him.

For prayer in the Spirit is God's provision for all the perils and problems of the Church. Until the breach is effected, the Church *must* have recourse to prayer. That is the only weapon which may prevail. *It seems to me that the failure of an attack is often more a reflection on the intercessors than on the attackers.* The sooner we realize the all-important function of prayer the sooner we shall learn to put first things first, and to be resolved that, in our lives at least, nothing shall be allowed to usurp its place; and that we will not allow ourselves to be so cumbered with other clamant duties that prayer shall be crowded out.

In England there is a historic body of men known as The Honourable the Artillery Company. Commissions in this brigade have long been coveted and hard to obtain. Their function is the all-important one of breaking down and destroying the enemy's defenses. They have their counterpart in God's great army of occupation, which contains a body of saints who have an equally important and essential function to perform. These might well be called the Honourable Company of the Intercessors. Their numbers, alas! are far too small, their ranks too thin. This service, in spite of its honor, is little sought after. For the great bulk of God's children are so short-sighted—indeed, so blind to spiritual warfare—that they cannot follow the flight of the projectiles of prayer nor realize the effect they produce.

Yet God will give the far sight of the seer to those who desire it, that at last we may realize the function and the urgency of prevailing prayer. This

work of breaking down the walls and effecting a breach has got to be done. It is going to be done. But is it going to be done by you? All cannot be great preachers or teachers. *But I do not see anything in God's Word that would prevent the humblest saint or the simplest believer from becoming a great intercessor.* George Muller was raised up by God to be, not an *exception*, but an *example*. Intercession may be hidden service, yet it is none the less effective, none the less honorable. It is a service, too, with which many might be trusted, for it does not expose us to the deadly chill of popularity and applause. *How often we ask for power from God that we might do greater things, and He needs to give us weakness that we might do better things!* Here is a service worthy of the highest or the humblest. Recruits are needed, never so much as today!

#### PRACTICAL PRAYING.

Speaking as a learner to other learners, the best way to become a true intercessor, to learn to pray really, is to do it; to make a definite and sober beginning. We need not be so much concerned at first about knowing how to pray. We need to be intensely concerned about giving God a chance to teach us how to pray. Being then convinced that prayer is the greatest essential to holy living and effective ministry, it will be found a great help to make a covenant with God, that by His grace and as far as He enables we will devote a certain definite time each day to waiting on Him in intercession. As has been recently said, "God's acquaintance is not learned by pop calls," though that is all that many give Him. To know God, to have power with God, time is needed. Throughout the Word of God the greatest emphasis is laid upon waiting. There is something particularly healthful to the soul, and specially effective with God, in waiting. Short

prayers have power mainly because of the long seasons of waiting that have preceded them.

*If we are (or think we are) too busy to wait, then we must at once abandon the most effective service of the soul for God.* Such waiting may be found toilsome at first; persisted in, it becomes a passion.

The one paramount essential, however, to power in prayer is, of course, and must always be, the endowment of the Spirit. However He may come in fullness; whether like a slowly rising tide in the surrendered soul, or, as with many of us, after long years of bitter wandering, through a single act of faith and a revolutionizing experience, more resembling the sudden change in the disciples at Pentecost; however He may come, He *must* be in charge. He must be, not Guest but Guide, not on the threshold but on the throne. With His enabling we shall have repeated the experience of the disciples—"When they had prayed the place was shaken where they were assembled, and they were all filled with the Holy Ghost." Then, indeed, shall we pray effectively; then indeed shall our weapons become mighty to the pulling down of strongholds, for He is the first prerequisite to prevailing power in prayer.—*Missionary Review of the World.*

#### FACTS WORTH QUOTING.

(From the *Missionary Review of the World* for December).

1. The type of Chinese womanhood is shown by the fact that when three of them were asked by their American hostess what they would like best to see, did not choose the theatre, or other "sights," but desired to visit the institutions for the feeble-minded, the deaf and the blind, so that they might take home to China a knowledge of the methods used.

2. The great need of Africa is

shown by the fact that in one town, not far from a mission station, twenty wives of one man, all suspected of having caused his death by witchcraft, were buried alive in his grave.

3. A hopeful sign in West Africa is that the people recognize the character of Jesus as the ideal for Africans as well as for white men. A missionary among them says he is often asked if Jesus was not a black man.

4. The abnormal social and moral conditions among the 10,000 white civilian population of the Canal Zone give especial significance to the work of the Union Church, Panama.

5. Over 3000 Chinese coolies, now at work for the Allies behind the lines in France, journeyed across the Pacific, through Canada and then across the Atlantic, in the special care of a medical missionary from Foo-chow.

6. Eye-witnesses in Persia describe the Armenian refugees there as in "the state of oriental street dogs, with whom they compete for offal." One who has seen the dogs of an Eastern city needs nothing more to complete the picture.

7. There is only one medical missionary in the whole of Khorasan, a territory as large as France on the border of Afghanistan, and from the Afghans themselves have come calls for an itinerating doctor.

8. A village community in India, made up of former thieves, now has evening prayers as an established feature of their life.

9. Special meetings, conducted by a Chinese preacher, have resulted in the decision of over fifty students in Canton Christian College to enter the Christian life.

10. Nearly 500,00 women and girls are reported to be employed in factories in Japan. More than half of these are under twenty years of age, and the working day is often from twelve to sixteen hours long. Wages are about fifteen cents a day.



We are indebted to our friend Miss C. M. MORTON, of Cambridge, for this picture and graphic sketch.—EDITOR.

### “WHO’S WHO.”

We doubt if you need to be introduced to the centre of attraction, Mrs. E. J. M. Dickson, of Lo Ting, South China. The other women are her friends and co-workers in the Gospel there. Their birthdays are unknown to us. Their ancestry matters not at all. But what does interest us is that someone one day “brought them to Jesus,” and “the life which they now live they live in faith, the faith which is in the Son of God, who loved them and gave himself for them.” From left to right they are, Sz Mo, Saam Mo, Taai So and Paat Mo.

Sz Mo, to use Mrs. Dickson’s own words, is “the dear little old lady whom I have written of often. She works her religion every day.” She is a soul winner. The last two girls to join the church are the fruit of her effort. “Those who win souls are wise,” and their faces are usually sweet and happy whether they are in China or the United States.

Saam Mo is a familiar name if you read Mrs. Dickson’s letters from time

to time. She is the chapel keeper on the women’s side and the “Billy” Sunday of Lo Ting. You can refresh your memory of her if you will turn back to October, 1915, or January, 1917, OLIVE TREES. She is practical and sympathetic and speaks “with authority.” She tells the gospel story from morning till night.

Taai So is the largest Chinese woman Mrs. Dickson knows. Mrs. Dickson always did like “big” folks and, perhaps, that is why Taai So is chosen to accompany her on her trips to the jails. We are glad that she has such a gigantic (?) and faithful looking bodyguard.

Paat Mo is the school matron. There is a good description of her in October, 1915, OLIVE TREES. She is over 70, and very active. She makes good use of Sabbath School picture rolls.

How do we measure up with these women to whom opportunity came so late?

### WHAT HAVE WE DONE TODAY?

We shall do much in the years to come,

But what have we done today?

We shall give our gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,

But what did we speak today?

We shall reap such joys in the bye and bye,

But what have we sown today?

We shall build us mansions in the sky,

But what have we built today?

’Tis sweet in idle dreams to bask,

But here and now, do we our task?

Yes, this is the thing our souls must ask,

What have we done today?

—Selected.

### What Can a Church Do for Soldiers ?

1. Keep an honor roll of those in service—post conspicuously. Inspire all to loyalty. Encourage enlistment of volunteers.

2. Appoint good correspondents to keep them in touch with the church at home.

3. Send calendars, books, local papers and Christmas gifts to those in service.

4. Give the pastor leave of absence to visit the camps.

5. Keep the Y. M. C. A. secretaries informed of the men from your church.

6. Save on food, fuel and luxuries. Raise a war fund to help in this great conflict.

7. Read from the pulpit the letters from those at the front.

8. Hold prayer meetings for them and remember special needs and individuals by name.

9. Welcome all who serve the flag—especially those who represent you.

10. Remember that you are partners in a great cause and that your responsibility is as real as that of those at the front. You will then share in the victory.--M. R. OF T. W.

### CONSEQUENCES OF A TEMPLE FIRE IN CHINA.

In Fenchow, Shansi Province, China, there was a big fire in a temple, the results of which are reported in the *Missionary Review of the World* for December. "It began while 1500 people were crowded into the courtyard and the men stampeded, leaving the women and children behind, so that over sixty were trampled upon and killed or injured. The police all ran away, but after a hard fight the American Board missionaries kept the fire from spreading to native houses and managed to extinguish the flames in the end of the temple where the gods, 'The Judges of Hell,' lived. They 'saved' these gods, but not without damage to their false faces and bead decorations and, finally, as the people

drew near, the missionaries could not resist the temptation of pointing to the sorry plight of these deities sitting among the ruins of their temple.

"The next day the magistrate sent the thanks of the city to the missionaries and the Chinese church members who had helped, together with a contribution for the sufferers from the fire who were being cared for in the mission hospital. Then the temple managers invited the Americans to a feast, and the Chief of Police arranged for the missionaries to conduct preaching services in the temple court in order that the people might learn the 'Jesus doctrine.' These services went on with great success and were extended into the suburbs. Two thousand pieces of Christian literature were placed in the shops of the city."

### THE WAR IN BIBLE LANDS.

The *Missionary Review of the World* for December quotes a writer who calls attention to the fact that "the present war has already carried us over the whole range of human history. The first attack on Bagdad brought the location of the Garden of Eden into our daily telegrams, and made us look up the A, B, C nations of antiquity—Assyria, Babylonia and Chaldea. The attempted invasion of Egypt carried us back to Egypt; and now the counter attack of Egypt carries us into the peninsula of Mount Sinai, through the Desert of Exodus, and into the Holy Land. The tragedy of Greece has led us into the scenes of the Book of the Acts and the early centuries of Christian church history. All Bible lands—Asia Minor, Mesopotamia, Persia and Egypt, with Syria and Palestine, the Holy Land itself—have resounded to the tread of advancing or retreating armies. Lying as they do at the juncture of the three continents of Europe, Asia and Africa, these Bible lands must continue to be a battleground for the powers who are warring for the extension of their possessions, or spheres of influence."

## NEWS FROM THE FIELD

### AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,  
Philadelphia, Penna.

The Church will be unprepared for the sad news just received from China of the death of Mrs. Margaret Doig, mother of our beloved Mrs. Mabel Doig Kempf. Mrs. Doig passed to her eternal reward November 16th at Tak Hing, and was laid to rest on the 19th. We hope to be able to give a fuller account of her life and passing in the February issue. May the blessed Master comfort these dear friends in the far-away land. Mrs. Kempf so faithfully gathers and forwards the news to this department that the death of her mother partakes of the nature of a personal bereavement to us. Mrs. Doig, with rare fortitude, chose to spend her closing and declining years with her children, serving her Lord in a land far from home and life-long friends. She now rejoices in His presence.

#### VISIT OF THE CORRESPONDING SECRETARY TO THE COLLEGE AND SEMINARY.

By appointment of the Board of Foreign Missions and on the invitation of the students of the Seminary and College I had the privilege of visiting these institutions December 5 to 9. One day was spent in the seminary in conference with the young men there, and four days were spent in and about the college. I wish through the columns of the OLIVE TREES to express my appreciation of the fine Christian and missionary spirit of these schools. It is refreshing to come into contact with such people. One could not fail to see that large numbers of these students are thinking seriously and desiring to give the Lord right of way

in their lives. We made no effort to press the claims of Foreign Missions in such a way as to overshadow other claims. The emphasis we sought to give in both the Seminary and College was to the prime importance of a right personal relation to Jesus Christ as Saviour and Master of the life. The claims of Christ will then be met according to his will.

One of the most enjoyable features of my visit was the privilege of being in the classes and listening to the conducting of recitations in each institution, and I wish to bear my testimony to the high order of instruction being given. Professors and students, as far as I am able to judge, are doing their work well. I had a little more time at the college and every day brought increased delight. I can conceive of no higher duty or privilege, just now, than that of young people thoroughly preparing themselves in school for the work of world reconstruction which must follow the war. I returned home more than ever convinced that we may expect worthy and well-trained young men and women from our Seminary and College soon to take their God-given places in the Kingdom of our Lord Jesus Christ.

FINDLEY M. WILSON.

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**Larnaca, Cyprus.** Rev. Walter McCarroll, writing from Larnaca on October 16th, says: "We are crowded this year as never before with pupils. We have registered over 165 boys besides some thirty or more girls in the girls' school. In the boarding department we have nearly fifty boys. Our classes are so large that the class rooms are over-crowded. Every teacher is working full time, and then some. At the same time we have

greatly improved our order and discipline. Last Sabbath morning we had an audience of about one hundred, including our boarders. Am glad to say that my eyes have been opened to see more and greater spiritual opportunities. My brother (Dr. McCarroll) teaches three days, Tuesday, Wednesday and Thursday of each week and spends the other four days at Nicosia. His wife teaches three periods each day in the girls' school. Their three children are all in school."

Writing at a still later date Mr. McCarroll adds, "It is my intention to leave in June immediately after the closing of the school. My brother's furlough will be due the following year so taking everything into consideration it seems better for me to get away this next summer. All the mission circles are well. No rain yet—days still hot and we are still wearing white clothes."

\* \* \* \*

**Canton, China.** We were glad to note the safe arrival of our new missionaries in China. Our interest is still with them, and we will read with pleasure some of their first impressions of the great country to which they have gone and where they plan to do their work for the Master. Rev. and Mrs. Richard C. Adams wrote on October 27th and 29th:

"Dear Covenanters in the homeland who are backing us with your interest, your prayers and your money:

"The trip across the Pacific was great. There was no 'Jonahs' on our boat, or at least if there were, we did not have to throw him into the water in order to have a quiet sea. We thought we had a very smooth sea voyage and none of us dared get sick after the first day for it would have been a crime to get sick on such a sea we thought, but after we arrived here in talking with some of our fellow-passengers we heard that it was a very rough voyage, the rough-

est some of them had ever experienced and this was not their first voyage, either. Had we known this no doubt several of us would have been in bed half of the time, but this is the result of not having had any previous experience so we did not know whether or not the sea was rough enough that we should get sick.

"We had our first jinrickisha in Japan and if you had seen us going down the street it would have done you 'good like a medicine.' No one would, from the looks of us, have accused us of being adepts at the business, for most of us had our mouths as well as our eyes open as we beheld the new and to us wonderful sights. The natives seemed to be enjoying it as much as we so every one had a jolly time of it. We were glad to be able to make some one feel happy.

At Hongkong we were met by a reception committee of our own mission, J. K. Robb, Dr. and Mrs. Wright and our sister, Mary, all of whom we were mighty glad to see for the assistance they rendered was no small feature to us. They knew the ways of the natives and we did not. The first advice we received from the missionaries was to keep under our umbrellas until we had gotten some pith hats for the rays of the sun in this climate have a special affinity for unprotected heads. Thus almost the first place we visited in Hongkong was a millinery shop. When we left the shop we were all decked with new head dress which looked almost as becoming as many of the women's hats at home. Five days were spent on the Island, where the missionaries spent their vacations, and it was a real vacation to us, for we had mountain climbing and swimming in the ocean, which was new to most of us.

"The trip up to Tak Hing and the four days' visit with our fellow-workers there was no small treat to us. We arrived there at 3.30 A. M., and even at that hour were met by a wide-awake delegation of missionaries and school girls. The girls were happy



over the return of Miss Huston and sang a song in English to welcome her. We were very much pleased with the Tak Hing mission grounds. The many trees, varied in size, and numerous in kind, were a striking feature. The improvements give evidence of careful planning and skillful labor on the part of the early missionaries."

Sincerely,

R. C. ADAMS.

\* \* \* \*

And Mrs. Adams adds:

"Perhaps my most interesting experience since our arrival was the Sabbath afternoon we were in Tak Hing. After church in the morning a woman came and wanted some of us to go to her home after dinner and hold a prayer meeting. We newcomers were invited to add interest to the occasion I suppose. Five or six of the Christian Chinese women, Mrs. Kempf, Miss Huston, Dr. Wallace, Mrs. Mitchel and myself formed the company that went. The family was one which had recently moved to a new place and they wanted to have this meeting to let their neighbors know they are Christians. A great crowd of men and boys gathered in the street and seemed quite free with their comments but it was inspiring to watch the Christian women as they sang the Psalms and offered prayer to God. We could not understand the words spoken but the light of the Spirit within was reflected on the faces of the speakers. We left the meeting spiritually strengthened ourselves and praying that this family might be lights to show the better way to those about them.

"We are now comfortably settled in Canton and are busy studying the language. There is an enrollment of eighteen in our class of beginners in the language school. That means eighteen new workers for this section of the country, six of whom are Covenanters. In addition to our regular work we have a lecture each Sat-

urday morning on some general topic, such as the history or geography of this country.

\* \* \* \*

Miss Inez M. Smith wrote her letter on October 20th. It follows:

"I have written one letter of impressions which I shall not send. This afternoon when going to and from the South China Women's Missionary Conference, held at the Wesleyan Mission Compound on the Bund. I received another impression. Hence the above. Then at the meeting the thought was brought home to me that it will take time and experience before one can interpret an impression fairly.

"This one thing I will say, though, that as I rode along the street studying the faces of the people we met—seemingly people from all walks of life—that which I saw there, coupled with what I see daily, in passing through the little village, brought this phrase to my mind, 'And the common people heard him gladly.'

"Just why that should have come uppermost would take a great deal of explanation, but I believe it sums up, in abstract, all the impressions I have thus far received.

"I do not expect any one to understand how I arrived at this unless he has a very keen insight, and can analyze the abstract so as to obtain the concrete.

"As the years go by I shall probably have more to say on this subject of impressions.

"The language is coming by slow degrees. Discouragement hovers near sometimes, but the thought that the Lord doesn't require more of us than He, at the same time, gives strength to perform is the life-buoy that carries us on."

\* \* \* \*

Dr. M. Edna Wallace gives a few of her first impressions of China:

"As for scenery, China is a beautiful country, and as for climate it has not been objectionably warm.

"Another thing that impressed me was the great supply of untapped resources in store for China in the commercial world.

"Many lessons can be learned from the natives, and there are a few things they might learn from us.

"During a big fire the other night many fire crackers were fired and lanterns waved when more water might have been put on, but the U. S. gunboat came to their rescue.

"They are a very religious people—the temples are numerous and incense sticks burning at nearly every home, shop and boat.

"There is such a contrast in the appearance of the faces of the Christians and the non-Christians. This is also true of the blind.

"When I hear the sound of the policeman's gong, as he goes on his beat, I cannot help but wonder if it is to warn transgressors of the law to keep out of the way, or to notify the dogs of the community that he is a policeman rather than a thief.

"The greed for money is quite evident."

\* \* \* \*

And Rev. Jesse C. Mitchel continues:

"One sees so much on entering a new country that it is hard to get started to write anything at all. One thing that seems strange is the contrast of such a beautiful country with so many dark problems. The Chinese cannot be called an ignorant people, for they know things and we learn much from them, but you do not have to go far before you realize that something is lacking. It does not seem to be a need that can easily be supplied but a long, hard contest for men and women of power. It does not take long to see that it will take more strength than what we possess in ourselves to even have the courage to stay at the language study. It is surely a needy land, and a most essential need is for prayer that the Holy

Spirit may work in power in this great country."

\* \* \* \*

**Tak Hing, China.** Mrs. Julius Kempf sends a few news items from Tak Hing in a letter dated November 20th:

"From the 14th to the 21st of October the usual week of special meetings was held. Most of the meetings were conducted by the native workers. The communion service was on the 21st. There was an accession of seven, two men, three women and two girls from the girls' school.

"The weather was perfect. It was, indeed, a time of spiritual refreshing. We had the pleasure of a visit from Dr. and Mrs. Wright and Paul for a few days during the communion season. It seemed quite natural to see them around.

"On the 28th Rev. J. K. Robb conducted the communion service at Do Sing, where there were ten baptisms.

"We are having an unusually mild fall, still wearing summer clothes."

\* \* \* \*

"Recently one of the hospital assistants asked if it were true that Mr. Adams had been drafted. He then asked how he came to be here. He was much interested to learn that Uncle Sam considered the work to which Mr. Adams had devoted his life more important than even the war. After thinking it over he added: 'The Government sends delegates to fight and kill. The Church sends delegates to save life. It is better to be a Church delegate than a Government delegate.'

"No rain had fallen for a long time and the people have had to carry water for the gardens and as the wells were giving out they had to go to the river and felt it a great hardship. The Christians have been praying that there might be rain, and after service on Sabbath there came a gentle drizzle. It was slight enough that none of it could run away, and it all

sunk into the ground. It had only well commenced when one of the Christians came running to ask me if I was giving thanks for the rain. She said 'T' in Foo (the Heavenly Father) is certainly good to hear our prayers and send rain.' It rained a little through the night and this morning the clouds are lowering and the rain is a little heavier than yesterday, but it is all sinking in. Again she asked me if I had been thanking 'T' in Foo for the good rain.

"A patient came last year while Dr. Wright was still here, who had a cancer on his thumb. He was advised to have it removed, but decided to take his chances. Recently he returned with another tumor under his arm, and one on the collar-bone and anxious for the operation. On Saturday, Mr. Tse, one of the graduates, amputated the thumb; Mr. Chue, another, gave the anaesthetic, and Mrs. Wong, a third, acted as second assistant. The operation was successful, and the patient is happy over the result. He assures his friends that he did not feel any pain while the operation was going on. The other tumors are to be done later. Two of our Christian asked to see the thumb being treated yesterday. They were greatly interested. During the visit one of these asked if our country might call me to help the Red Cross. I told him they were not likely to do so soon, but we could not say what they might do later. This led on to a discussion of the position of our church in relation to the Government, and the remedy for war. They were much interested in the work of our ministers and laymen at home who are now making special efforts to get this remedy into operation. One of them said China ought to have that, too. The other said we must pray very much till it comes. Later one of them said he had been in a neighboring port and met a Christian who told him that the Covenanter Church was wrong in their method of baptism and wanted

to know what was the difference in the meaning. I told him there was much discussion on that subject, but that it seemed very simple to me. The Bible does not say anything about the quantity of water to be used, but explains what the water is for. It is important that we understand what the water represents, and that the water does not cleanse our hearts, but is only an outward sign. A few drops or an ocean full may be the outward sign, but neither can do the inward work. We have also the Communion bread, which is the sign used to signify the nourishing of our souls by the bread of life, but we are distinctly told that we are to eat our food beforehand that we do not come physically hungry to the Communion table. A very small amount of bread suffices for the outward sign. It seemed necessary to warn us that we were not to come to the Communion table to satisfy bodily hunger, but the sacred writers were not led to warn us that we should come with clean bodies to be baptized so that we would not be tempted to use the occasion for a double purpose. The brother seemed satisfied with the explanation.

"I have received one contribution of stamps, and hereby send thanks for the same. I am also encouraged to repeat the request. A boy here is making mosaic postcards with stamps which he wishes to sell. We can give him plenty of stamps of some kinds, but he never gets enough browns and greys to suit his ideas of tinting. We can also make use of used picture postcards with the written side covered with blank paper. We get some one to write verses of Scripture on these. The bright picture gets the reception for the message. Pictures of men and women on the same card need not be sent. Many thanks for the generous packages we have already received. Will be glad of more before the new year."

KATE MCBURNEY.

October 29, 1917.

### SOUTHERN MISSION.

November 11, 1917, was Communion Sabbath for the Selma Congregation. The assistant at this time was the Rev. T. H. Acheson, of Pittsburgh. It was a time long to be remembered by those who were privileged to be present. At the request of Dr. Acheson, the week previous to his coming prayer circles were organized throughout the congregation and every evening these groups met together and prayed for an outpouring of the Holy Spirit. Beginning with November 4th Dr. Acheson spoke to us every evening. The discourses of the week were a series on the Triumphant Life. We feel that God answered our prayers at this time and that the Holy Spirit was present in our midst. Our prayer is that His presence may continue with us. There was an accession of three at this time, all pupils in the school. We are grateful to our Heavenly Father for sending Dr. Acheson to us at this time. We all enjoyed his stay among us. We hope he will come again.

Mr. and Mrs. Joseph, of Hopkinton, Iowa, have been visiting the Mission recently. They are going through to Florida in their automobile. They are making use of the car in giving the workers an opportunity to see the country around Selma. It was surely a great pleasure to have these friends present with us during the Thanksgiving season. Mr. and Mrs. Joseph, Dr. and Mrs. Edgar and Mrs. Robb spent two days in visiting the U. P. Mission stations in Wilcox county.

School was in session only three days this week, owing to the Thanksgiving vacation. A Thanksgiving program was conducted in the chapel Thursday morning. In addition to the weekly Scripture verses recited by the different grades, there were Thanksgiving numbers by representatives from each grade, interspersed with Thanksgiving and patriotic songs. A few days before the children had been requested to bring donations on Thanksgiving morning

for the poor. They responded very generously to this call and there was quite a contribution of foodstuffs, beside \$2.75 in money. Some of this was distributed by the older children, and Mr. Joseph again put his car to use by using it to deliver some of these packages in the remote parts of the city. The services conducted by the pastor, Mr. Kingston, on that day took the form of an experience meeting. Each one present was asked to give some reason for Thanksgiving. This meeting was very helpful and we all realized as the Psalmist that when we begin to count our blessings "they are more than can be numbered."

We hope that the church realizes their part in the work here. The opportunities are great. We beseech you, brethren, PRAY FOR US.

Yours in the Master's Work,

ELLA M. HAYS.

### THE MEANING OF BRITISH VICTORY.

Dr. Franklin E. Hoskins, who has spent a lifetime in Syria, for the last seventeen years has been editor for the Presbyterian mission press at Beirut, and who knows conditions in the East as few other Americans know them, says that the effect and importance of the capture of Bagdad by the British cannot be exaggerated.

"Great Britain, with her armies now inside of Syria, can develop her well-formed plans for the Sultan of Egypt, Syria and Irak. Egypt is already a part of the British Empire, with a viceroy. Irak, the ancient name for the country round Bagdad, recalls the former glories of the Mohammedan world of Arabic scholarship and art and robs the present Sultan of Turkey of his spurious claims to the caliphate and headship of the religion of Islam throughout the world. All this, and more than can be packed into ten thousand words, is the meaning of the capture of Bagdad."

What will result from the occupation of Jerusalem by the British?—*Ex.*

## WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,  
College Hill, Beaver Falls, Pa.

### MISSION STUDY.

Conducted by MARY E. METHENY.

#### The Challenge of Pittsburgh.

##### Chapter IV.

##### How the People Live.

I. Marriage. (1) What is the foundation of social order? (2) What things are there against stability? (3) What change in regard to the sacredness of marriage? (4) Give statistics of marriage and divorce. (5) What causes lie back of divorce? (6) What authority have we for marriage? (7) What should be required of candidates for matrimony?

II. Luxury and poverty. (1) What is the mode of life of the rich? (2) What two kinds of poverty? (3) What is the royal law? (4) Who is our neighbor? (5) What is the first essential towards helping our neighbor? (6) What spirit is needed for help? (7) How were the families receiving help from the Associated Charities in 1916 classified in respect to religion? (8) To race? (9) Is it enough to give money? (10) What is the safest way to give it? (11) Is it enough to cure symptom?

III. Causes of poverty. (1) How many causes are given in this table? (2) Is the story of the B. family, what made them unable to support themselves? (3) Average income of 2156 families reported by Associated Charities? (4) According to the report Industrial Relations what has been the increase in wages in the last two years? (5) How divided? (6) What are the wages of laborers, R. R. employees and steel workers? (7) Difference and facts? (8) Difference between increase of wages and increased cost of living? (9) What are

the earnings of the steel companies and their ratio to wages? (10) What does the tax return show? (11) Ratio of wealth to poverty?

IV. Health, Housing and Sanitation. (1) What is the aim of religious leaders and physicians? (2) What diseases were most prevalent in 1915? (3) Where is the highest death rate? (4) Why? (5) Causes of congestion in the Strip? (6) What are the sanitary conditions? (7) Water supply? (8) Rents in these districts? (9) Has the city done anything to change conditions? (10) What do children need in order to thrive? (11) Describe Soho. (12) Causes of congestion? (1) Is Pittsburgh the only place of this kind? (14) Conditions in Homestead? (15) What attempts at models? (16) What of Midland? (17) Character of the population?

V. Suggestions for Church Workers. (1) What fifteen requirements for good housing? (2) With whom should the Church co-operate? (3) What is the relation between housing problem and taxation? (4) What was Federal, State, City and County tax per capita for 1914? (5) What part of the average income goes for tax? (6) Is this all direct tax? (7) How should foreigners be taught? (8) What need is there for visiting housekeepers? (9) In what way can we co-operate with the Department of Health, Bureau of Sanitation? (10) What character of preaching is needed?

### THE LURE OF AFRICA.

#### Chapter IV.

##### Strongholds of Christianity.

I. What part of Africa is a stronghold of Christianity? (2) Zone of Christian advance? (3) What and

where is the dividing line? (4) Why does it not seem probable that Islam shall conquer in this part? (5) Between what two forces is the struggle in South Africa?

II. Paganism. (1) What mistaken ideas do some people have of paganism? (2) What is necessary in order to speak intelligently of these matters? (3) How do the Zulus prepare for battle? (4) What two classes terrorize the people? (5) What customs connected with marriage? (6) What good traits have these pagans? (7) What different views are there of the need and value of Christianity?

III. Umvoti. (1) What kind of congregation did the writer find at Umvoti? (2) What contrast was presented? (3) What was the intention of the chief? (4) What did the sight prove?

IV. Beginnings. (1) When and by whom was work begun among the Hottentots? (2) When and where did the London Missionary Society begin? (3) What four great nations stand out in the history of African missions? (4) What is the only Christian nation in the world? (5) Who is its ruler? (6) Who began work among the Namaquas? (7) When and where did the United Free Church begin? (8) The American Board?

V. Early experiences. (1) What were some of the tribulations of travel? (2) Character of the savages? (3) What wild beasts, reptiles and vermin? (4) Lindley and the lions?

VI. Successes. (1) In Basutoland? (2) Lovedale? (3) Natal and Zululand? (4) Help of the British Government? (5) The first woman sent out by the American Board?

VII. Unfinished Work. (1) Proportion of Zulus yet pagan. (2) How do they live? (3) What are their ideas of morality? (4) Condition of Southern Rhodesia? (5) By whom was work carried on in German S. W. Africa? (6) What is the character

of Portuguese E. Africa? (7) What is its population? (8) What drawbacks? (9) What difference is there since Portugal became a Republic?

VIII. Help From New Quarters. (1) Who should fill up these gaps? (2) What South African Church has worked among the pagans? (3) What was formerly the attitude of the Boers? (4) What change in this respect? (5) How did this come about? (6) What was the work of Andrew Murray? (7) For what is he celebrated? (8) Is it strange that the black churches of these regions are not more progressive?

#### GENEVA Y. W. C. A.—1917-1918.

We Geneva girls hope to make this a "banner" year in our Young Women's Christian Association. Our cabinet met early in the year and drew up a plan of work. Under this plan, on the first Wednesday evening of each month we are to have an address by some speaker outside our association. Dr. M. F. Smith, pastor of the First Presbyterian Church, Beaver Falls, made a plea for young women who should take up the work of assisting ministers in their secretarial and pastoral duties. Others who have addressed our Association are Miss Esther Smith, Director of the Collegiate Vocational Bureau of Pittsburgh; Miss Evangeline Metheny, Mr. Harry Merriman, of Beaver Falls, who gave us a talk on banking, and Dr. F. M. Wilson, who is always welcomed by our association, together with the Y. M. C. A.

Twenty-two of the new girls responded to the call of our membership committee for more workers, raising our membership to fifty-five, and not one of the girls is a "slacker." We are especially happy in receiving into our association two of our missionaries, Miss Evangeline Metheny and Miss Elma French.

Our Geneva girls are "doing their bit" by helping to fold gauze in the Red Cross room in the college, besides

knitting sweaters and other such articles for the soldiers and sailors. We also joined with the Y. M. C. A. in contributing to the Y. M. C. A. War Fund and to the Students' Friendship War Fund.

In November we had a short two-day "call" from our National Student Field Secretary, Miss Ruth Pearson. She said, in giving her impression of our association this year, "In none of my visits to Geneva have I seen so congenial a circle of willing workers as is found among the girls this year."

We have a momentous question to decide before April, 1918, that of the new membership basis, which provides for the admission of every girl as a voting and office-holding member of the association, even though she may not be a member of a Protestant Evangelical Church. This will definitely affect our own association, and we need your prayers that we may be led to make the right decision.

IVA J. ALLEN.

Those who attended Convocation in Indiana University recently had the rare treat of hearing an account of the settling of the Howard-Baker feud as given by one of them, popularly known as "Burns of the Mountains."

Burns' father years before had gone from the mountains in order to save his children from the curse of illiteracy and the feuds. Burns, grown to manhood and having gotten a larger vision, felt that he must go back and, if possible, save his people. He went back and called the men together. They met in an old mill, which was riddled with bullets, the Bakers occupying one side and the Howards the other. Every man was armed with his Winchester, each clan watchful that the other gained no possible advantage. Burns pled with them to give up the feuds and work together for the sake of the children and the common good. He knew as he did it he was risking his own life and the life of all present. A hand

on the Howard side was raised for parley and the man said, "Men, let us do this if it is the last act of our lives." Guns were laid aside and the spirit of love and friendship won out. Plans were made to start a school and twelve men were chosen trustees.

Mr. Burns was made president of this school that had yet to be built. There were no buildings and no money. Burns got an old crowbar and fashioned some rude tools for cutting stone and set to work, and claims the distinction of being the only college president who ever laid the foundations of his school with his own hands.

That was seventeen years ago, years filled with sacrifice, Anglo-Saxon determination and trust in God. Pupils from the school went out to larger schools for training and came back to help. The expenses of the school were met and the balance divided among the teachers by way of salary.

Often the "balance" proved to be a deficit, which they worked out of school hours to meet. No child was ever sent away from school because he had no money. At times, when it seemed they must send some of the children home, they just ate less, and waited, and God always sent the needed help.

Since the war began they are having a much greater struggle. The people have nothing to sell; there are no factories operating, not even a moonshine still is left to them!

Oneida Institute, Kentucky, has 500 students, a waiting list larger than the enrollment, and a faculty of sixteen loyal men and women. They have trained three hundred teachers and sent them out into the mountains. They have organized Sabbath Schools, which are attended by ten thousand mountaineers. The curse is being lifted. Never since this school was organized has there been a feud in this region. On Commencement Day two years ago, two men began fighting. Each fired and killed a mule

that was standing between them. No other shots were fired.

President Burns says "it may be the plan of the Heavenly Father to send half a million of these men of Anglo-Saxon blood down from their mountain fastnesses into the plains and valleys to teach and save American institutions." He closes by saying "Far, far beyond the stars is a switchboard and He who presides there never sleeps, but is always ready with his messages for help and deliverance, and because He presides there, you and I will work on, never faltering until we crown Him Lord of All."

MRS. J. M. COLEMAN,  
Bloomington, Ind.

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## JUNIOR DEPARTMENT.

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### BEARERS OF THE TORCH.

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#### CHAPTER IV.

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#### A Runner to New Mexico.

Dear Boys and Girls:

A long time ago, before people had telephones, trains, automobiles, or aeroplane, messages used to be sent from one place to another by runners. The king would call a runner and give him a message for a man in a distant city. This man would run perhaps twenty-five miles, give his message to a second who passes it on to a third, etc., until the message was delivered to the man for whom it was intended.

Do you remember how our runners started from Wittenberg, Germany, each with a torch in his hand, to carry the light to other people? These men also carried a message from the king. As each finished his course he handed the torch to his successor and so the light and the message was passed from one to another and carried on and on over Europe, through England, and at last on to America.

Now two runners are starting to carry the light to New Mexico. We think it quite a distance to New Mexico today because it takes four or

five days to reach there. In those days, though, it took three months. Can you think of the weary riding day after day in constant terror of an Indian attack, the camp at night with its sentinels and the light of the fires streaming out into the darkness around, the wonderful new country where they saw the buffalo, deer and bear, and then at last the Mexican City of Santa Fe with its houses of dried mud and everything so different from the Virginia home so far away.

These Mexican people did not think they lived in darkness, for they had lots and lots of sunshine out there. It blazed down in summer till it was almost hotter than one could stand. The earth would be parched and brown from the heat of the sun. Then the rainy season would come and the grain would grow and the grass and flowers cover the earth. No, the land certainly did not seem to be in darkness. But, oh, in the souls of the people! If you had had a magic glass that could reveal men's souls, you would have found the darkness very black there. All black, with never a ray of light!

Now into the blackness of these souls came the light of the torch, carried by our runners. Can anyone tell me what the light of the torch is? It must be some wonderful magic, for if you compare the New Mexico of today and the New Mexico of that day you will see how much of the darkness has been driven away and how the good things are growing in the sunshine of God's Word.

The Bible and education always go together, they are good friends and wherever you find one you will find the other. Whenever you get tired of going to school and wish there were none, remember that you must throw your Bible away if you do not want to have schools.

Mrs. McFarland got a school started very soon after she went out to New Mexico and sent back east for a school teacher who traveled all that long distance alone. Remember that



the next time some one says girls are not brave. Such a funny school you would think—one little room with mud floor and walls and ceiling, no blackboard, no desks, nothing in it but a chair for the teacher and three benches for the pupils. But how eager the boys and girls were to learn. No playing "hookey" there. Even rain or really being sick could not keep them away.

Today they have a fine new school in place of the old one. The boys learn to read and write, and are taught the Bible and how to become good citizens and the girls learn reading, writing, how to cook and keep house and to know the Bible so that they can do their part in the world. New Mexico is a very different land today from what it used to be. The light of the torch has a wonderful effect.

MARY A. MCWILLIAMS.

Letters have been sent to different missionaries asking for stories of the work that can be used in the Mission Bands. We already have one from Miss McFarland at the Jewish Mission. We hope to have letters from Syrian Missions (the latter from missionaries now on furlough). Send a card to M. A. McWilliams, 2328 Maple avenue, N. S., Pittsburgh, Pa., for copies.

Yours truly,  
MARY A. MCWILLIAMS.

### BETTER THAN GIVING.

An urchin nine years old, with a very dirty face and a pair of bright eyes, accosted a woman as she was hurrying across Boston Common one day.

"Please give me some money to get something to eat?" he whined.

"No; I won't give you any money to get something to eat," was the reply. The woman mimicked his whine.

Finally, she hired him to carry her umbrella to her office, and on their way thither gave him a dissertation

on labor and its fruits in phrases she thought he would understand.

She advised him to go into the newspaper business, and loaned him twenty cents to invest in papers, after he had signed his name to a contract she drew up promising to pay her immediately when he had cleared that amount.

In an hour and a half he came back to the office proudly and deposited the money loaned on her desk. She took ten cents of it and he kept the other to make further investments. The next day he cleared \$1.50. He was radiant.

"This is better than begging, isn't it?" she asked.

"You bet," he said.

"Now, if I give you this ten cents, will you promise to buy with it what I shall ask you?"

"Yes'm."

"Then buy a cake of soap and use it."

That was the way one boy started on the road to honesty and manhood.—*S. S. Gem.*

### BIBLE BEES.

The "Bees of the Bible" never sting and they yield a great deal of honey. Here are a few of them:

"Be kindly affectionate to one another."

"Be sober and watch unto prayer."

"Be content with such things as ye have."

"Be strong in the Lord."

"Be courteous."

"Be not wise in your own conceits."

"Be not unmindful to entertain strangers."

"Be not children in understanding."

"Be followers of God as dear children."

—*"The Junior Herald."*

Many live poor, miserable, half-starved Christian lives for the simple reason they will not take Christ at his word, and ask that they may receive.

## HORRORS OF CHINESE MEDICINE.

BY ONE OF A MISSION HOSPITAL  
STAFF.

Not long ago a patient came to us with a compound fracture of the ankle. It was of ten days' standing and during that time had been treated only with incense ashes and wrapped with a handkerchief.

The Chinese doctor had told her it was only a little broken, in spite of the broken bone protruding from the flesh. For ten days she had been suffering agony day and night.

Another patient was given incense ashes for persistent vomiting. They said the nausea was caused by evil spirits.

The remedy didn't help, so they arranged an artificial funeral to fool the spirits away. All the details were carried out, at an expense of four hundred dollars.

Still the patient did not improve; so she fled to the "city of refuge," the Christian hospital, feeling that the evil spirits could not stay there.

In three weeks she was well and sent the hospital a Christmas present of fifty dollars.

Chinese vaccine for smallpox is a bit of the real thing put on the mucous membrane of the nose. The deaths and deformities therefrom you can well imagine.

A child so vaccinated was brought to the clinic, covered with the typical eruption and with a badly infected, gangrenous upper jaw. I gave the parents a cleansing lotion and sent the child home to die.

Later they came back with the child well; but four front teeth and the corresponding bone were gone, also a third of the hard palate and upper lip.

I could tell you many more stories of the horrors of Chinese medicine, some of them too terrible to write about.

Nobody who has not witnessed conditions here can realize how desper-

ately the people need Christian physicians.

The women particularly suffer untold tortures at the hands of midwives and native doctors, and millions perish of neglect and maltreatment.

Women physicians are desperately needed; but so far there are in all China but three medical schools for women, and they are able to accommodate very few students. What shall we do about it?—*Sel.*

Will not some of the boys and girls who read the above story answer the question at the end of it by giving themselves to study as Medical Missionaries?

## "TOO YOUNG TO BE A CHRISTIAN."

"I want to be a Christian," said a little boy of eight years to his mother.

"Why, you are too young. What has put such a notion into your little head?"

"Well, mother, I have been walking through the cemetery, and a good many of the graves are shorter than I am."

The reply should have taught that mother a wholesome lesson. The average child eight year of age never heard of "logic," but he can do some reasoning out of his own head.

The parent, if wise, will not assume that a child of that age has not reached "the age of accountability." If you hold him responsible, why should you imagine that God will not? If he is required to obey you, why may he not be required to obey his Maker?—*Western Recorder.*

## COURAGE.

It takes courage even for youth to choose the way of the cross, to face and accept the sacrificial callings. But they are ready for it. Let prayer be made for students everywhere, that they may do the present duty and face the future task with courage and devotion worthy of the Christ to whom their lives belong.

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